DOCUMENT RESUME

ED 240 829 FL 014 011

TITLE	Information on Vietnamese: Education Curriculum and Grading System (For the Purpose of Placement in Schools).
INSTITUTION	Arizona State Dept. of Education, Phoenix.
PUB DATE	[75]
NOTE	67p.
PUB TYPE	Guides - Classroom Use - Guides (For Teachers) (052)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Asian Americans; Comparative Education; *Cultural Context; Cultural Traits; *Curriculum Design; Educational Policy; Elementary Secondary Education; English (Second Language); *Grading; Refugees; Teaching Guides; *Vietnamese People
IDENTIFIERS	Holidays; *Vietnam

ABSTRACT

Designed to aid public school educators in placing Vietnamese refugees in American schools, this four-part publication describes the Vietnamese educational system. Part 1 outlines subject requirements and their time allotments by grade level. The Vietnamese curriculum is further subdivided into courses for boys and girls where applicable. Part 2 describes the Vietnamese grading system. Part 3 consists of a unit on Thanksgiving, with a sentence-by-sentence translation into Vietnamese. Part 4 is subdivided into sections which describe Vietnamese customs which may be helpful for American teachers to know, Vietnamese educational policy, a bibliography, and resources. An appendix contains a description of the Vietnamese New Year holiday, Tet, and a list of activities for celebrating this holiday in the school. (LP)

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ED240829

Information on Vietnamese Education Curriculum and Grading System (For the purpose of placement in schools)

The Vietnamese educational system is highly centralized. The Ministry of Education makes all decisions concerning the policy, administration, finance, curriculum, and instruction. Even the universities do not enjoy much autonomy. At the lower level, all schools, public and private, must apply the same curriculum and syllabus because the national examinations refer to these official prescriptions.

"Basic" education is compulsory. At age six the child enrolls in the first grade. The system is 5-4-3 (5 years elementary, 4 years first-cycle secondary, 3 years second-cycle secondary). To enter public secondary schools (6th grade), the student must pass a national competitive entrance exam which is very difficult in large cities such as Saigon. Results of semiannual tests determine whether the student is promoted upward or has to repeat his grade. At the end of Grade 12, the student takes a national examination to obtain the Tu Tai diploma. (equivalent to French Baccalaureate)

For the purpose of continuity, the numbering of grades has been changed some six or seven years ago, and the new system corresponds exactly to the American system.

	Elementary						Secondary 1st-cycle				Secondary 2nd-cycle			Diploma
French	12	11	10	9	8	7	6	5	4	3	2	1	T	Baccalaureate
Old Viet	K	5	4	3	2	1	7	6	5	4	3	2	1	Tu Tai
U.S.	K	1	2	3	4	5	6	7	8	9	10	11	12	H.S. Diploma
New Viet	K	1	2	3	4	5	6	7	8	9	10	11	12	Tu Tai

(T = Terminale)

The following tables are extracted and translated from the authentic elementary and secondary curricula published by the Ministry of Education in 1960 and 1965 respectively.

In the early 1970's there was another revision of the secondary curriculum. The contents were switched around the grades but the fundamental principles remained the same.

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Elementary

First Grade

Subject	Time (hrs./week)
1. Vietnamese	
a. Lexicon	2 hr. 30 min.
b. Reading	3 hr.
c. Recitation	1 hr.
d. Copy or orthography	30 min.
e. Handwriting	3 hr.
2. Moral and Civics	2 hr. 05 min.
3. Practical Knowledge (observation and hygiene)	2 hr. 25 min.
4. Arithmetic	2 hr. 30 min.
5. Drawing	1 hr. 40 min.
6. Handicrafts	1 hr.
7. Youth activities	2 hr. 30 min.
8. Break	1 hr. 40 min.
9. P.E. and games	1 hr. 40 min.
	25 hr. 00 min./week

Second Grade

Subject	Time (hrs./week)
1. Vietnamese	
a. Lexicon	1 hr. 50 min.
b. Reading	1 hr. 20 min.
c. Recitation	1 hr.
d. Orthography	1 hr. 20 min.
e. Composition	1 hr. 30 min.
f. Handwriting	1 hr.
2. Moral and Civics	2 hr. 05 min.
3. History	1 hr.
4. Geography	50 min.
5. Practical Knowledge (observation and hygiene)	2 hr. 25 min.
6. Arithmetic	3 hr.
7. Drawing	50 min.
8. Handicrafts	1 hr.
9. Youth activities	2 hr. 30 min.
10. Break	1 hr. 40 min.
11. P.E. and Games	1 hr. 40 min.
	25 hr. 00 min./week

Third Grade

Subject	Time (hrs./week)
1. Vietnamese	
a. Lexicon	1 hr. 50 min.
b. Reading	1 hr. 20 min.
c. Recitation	50 min.
d. Orthography and Grammar	1 hr. 50 min.
e. Essay Practice	1 hr. 30 min.
f. Handwriting	1 hr.
2. Moral and Civics	2 hr. 05 min.
3. History	1 hr.
4. Geography	1 hr.
5. Practical Knowledge (Observation and hygiene)	2 hr. 25 min.
6. Arithmetic	3 hr.
7. Drawing	50 min.
8. Handicrafts	1 hr.
9. Youth activities	2 hr.
10. Break	1 hr. 40 min.
11. P.E. and Games	1 hr. 40 min.
	25 hr. 00 min./week

Fourth and Fifth Grades
(Girls)

Subject	Time (hrs./week)
1. Vietnamese	
a. Lexicon and Reading	2 hr. 45 min.
b. Recitation	30 min.
c. Handwriting	30 min.
d. Orthography and Grammar	1 hr. 45 min.
e. Essay practice	1 hr. 30 min.
2. Moral and Civics	2 hr. 30 min.
3. History	1 hr.
4. Geography	1 hr.
5. Practical Knowledge and Hygiene	2 hr. 30 min.
6. Arithmetic	3 hr. 50 min.
7. Drawing	25 min.
8. Home Economics	1 hr. 50 min.
9. Youth activities	50 min.
10. Break	1 hr. 40 min.
11. P.E. and Games	2 hr.
12. Child Care	25 min.
	25 hr. 00 min./week

Fourth and Fifth Grades
(Boys)

Subject	Time (hrs./week)
1. Vietnamese	
a. Lexicon and Reading	3 hr. 15 min.
b. Recitation	30 min.
c. Handwriting	30 min.
d. Orthography and Grammar	1 hr. 45 min.
e. Essay Practice	1 hr. 30 min.
2. Moral and Civics	2 hr. 30 min.
3. History	1 hr.
4. Geography	1 hr.
5. Practical Knowledge and Hygiene	3 hr. 50 min.
6. Arithmetic	3 hr. 50 min.
7. Drawing	50 min.
8. Handicrafts	1 hr. 20 min.
9. Youth activities	1 hr. 20 min.
10. Break	1 hr. 40 min.
11. P. E. and Games	2 hr.
	25 hr. 00 min./week

SECONDARY
First Cycle
6th, 7th, 8th, & 9th Grades

Subject	6th	7th	8th	9th
1. Vietnamese	6	6	6	6
2. History & Geography	2	2	2	2
3. Civics	2	2	2	2
4. Foreign Language	6	6	5	5
5. Natural Sciences (Biology, Zoology, ...)	1	1	2	2
6. Physical Sciences (Physics and Chemistry)	2	2	2 1/2	2 1/2
7. Math	3	3	3 1/2	3 1/2
Electives				
8. Drawing	1	1	1	1
9. Music	1	1	1	1
10. P.E.	3	3	3	3
11. Crafts (Boys)	1	1	1	1
12. Home Ec/Child Care (Girls)	1	1	1	1
	28	28	29	29 hrs./week

SECONDARY
Second Cycle

10th, 11th, and 12th Grades

Subject — Section (Track)

Grade	Letters: Living Languages 10	11	12	Letters: Dead Languages 10	11	12	Sciences-Math 10	11	12	Experimental Sciences 10	11	12
1. Vietnamese	5	5	0	5	5	0	3	3	0	3	3	0
2. Hist. & Geog.	2	2	2	2	2	2	2	2	2	2	2	2
3. Civics	2	2	1	2	2	1	2	2	1	2	2	1
4. Philosophy	0	0	9	0	0	9	0	0	3	0	0	4
5. Living Lang. 1	6	6	6	6	6	6	4	4	3	4	4	3
6. Living Lang. 2	6	6	6	0	0	0	4	4	3	4	4	3
7. Dead Language (Chinese or Latin)	0	0	0	6	6	6	0	0	0	0	0	0
8. Physics & Chem.	1	1	1	1	1	1	4	4	6	4	4	6
9. Math	1	1	1	1	1	1	6	6	8	4	4	4
10. Natural Sciences (Biology, Zoology...)	1	1	1	1	1	1	1	1	1	3	3	4
Electives												
11. P.E. (Boys/Girls)	3	3	3	3	3	3	3	3	3	3	3	3
12. Home Ec/Child Care (Girls)	1	1	0	1	1	0	1	1	0	1	1	0
	28	28	30	28	28	30	30	30	30	30	30	30

(hours/week)

Rare are the students who could provide transcripts or school records. In the event that they do have those papers, the scores shown may deceive American teachers because the grading system is completely different. Grading numbers go in principle from either 0/10 to 10/10, (average 5/10) or from 0/20 to 20/20 (average 10/20). But practically 10/10 or 20/20 is very rarely given by teachers and examiners. The philosophy behind this is that if the student obtained the maximum he or she would then be equal to the teacher; it would be an offense to elders!

The following statement by the Center for Applied Linguistics (A Handbook for Teachers of Vietnamese Students, p. 19) is a fair comparison between the American and Vietnamese grading systems:

"

Grading System

The academic year--two semesters--started in the middle of September and ended toward the last of May. Students were expected to take examinations at the end of each semester for all the subjects they had during the school year. Their moving-up to the next class level or staying at the same level the following year depended very much on the grades they received in these two end-of-semester examinations. Additional examinations were provided for those students who passed all subjects except one or two.

Grading was by numbers, going from zero or sub-zero to twenty. The average grade on this 20-point system was ten. This was also considered the passing grade. No teacher was expected to give his students a grade of twenty, even if their test papers were very good or excellent. The highest grades varied from 14 to 17, and the bad grades from 6 down. Grades above ten earned in one subject could be transferred to those other subjects in the final grades. The students in a class were ranked according to the total grades they received. Recently, objective tests were used for subjects such as civics and social studies in the National High School Examination. As the grades were expected to be high for these tests, no extra grades could be transferred from those tests to those of other subjects.

Grading by letters, A, B, C, D, was used only in some private schools like those run by the Vietnamese-American Association, the London School, or the International School in Vietnam. In other words, letter grading is not generally familiar to Vietnamese students and should be explained in comparison to the 20-point system, approximately as follows:

No U.S. equivalent	20 (never given in Vietnam)
	19 (almost never given)
A+ range	18 (rarely given)
	17 (given infrequently and only to very exceptional students)
A range	16, 15, 14
B range	13, 12, 11
C range	10, 9, 8, 7
D range	6, 5, 4
F range	3, 2, 1, 0
F- range	sub-zero.

"

Further information would be found in the following references:

1. Indo-Chinese Refugee Education Guides, General Information Series: Education in Vietnam. Fundamental Principles and Curricula. Published by the Center for Applied Linguistics, 1611 North Kent Street, Arlington, Virginia, 22209, Tel. Toll Free Hot Line (800) 336-3040.

2. "Organizing for Curriculum Development in Vietnam." A report by Dr. Gordon E. Van Hooft, U.S. AID Education Consultant, September-November, 1973, Director, Division of Curriculum Development, New York State Education Department, Albany, New York. (unpublished material).

In using the first reference, the reader should remember that the Center for Applied Linguistics refers to the old system of grade numbering at the elementary level, and the new system at the secondary level.

H1/17-20/F1/01-07/1f1/10.16

LET'S FIND OUT ABOUT THANKSGIVING

By Martha and Charles Sharp
Pictures by Gloria Gaulke
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New York 22
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TÌM HIỂU NGÀY LỄ TẠ-ƠN

Tác giả Martha và Charles Shapp
Hình ảnh Gloria Gaulke
Xuất bản Franklin Watts, Inc.
575 Lesington Avenue
New York 22
Bản quyền 1964 Franklin Watts, Inc.

Vietnamese translation by Đỗ Bá Khê, Ph.D.
for the schools of the State of Arizona
for the 1975 Thanksgiving Season with the
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LET'S FIND OUT ABOUT THANKSGIVING

Thanksgiving Day is the holiday when we give thanks for all the good things we have.

On Thanksgiving Day, families get together and have a big dinner.

They eat turkey, cranberries, and pumpkin pie.

The first Thanksgiving Day dinner happened a long, long time ago.

How did it start?

There were some people in England who were not happy in their country.

They were not allowed to pray the way they wanted to.

They decided to leave England.

First they went to Holland.

But they were not happy there either.

Then they decided to go to America, the new land.

They were called Pilgrims because they went from one country to another.

The Pilgrims crossed the big ocean in a tiny boat named the Mayflower.

After a long, long trip on the ocean they landed in America.

It was winter and very, very cold.

The first thing the Pilgrims did was build houses to protect themselves from the cold.

But it was hard to keep warm even inside the houses.

TÌM HIỂU NGÀY LỄ TẠ-ƠN

Lễ Tạ-Ơn là ngày lễ mà người Hoa-Kỳ cám ơn những gì mà họ hưởng thụ.

Ngày đó các gia-đình đoàn-tụ để ăn một tiệc lớn.

Họ ăn thịt gà tây, trái dâu "cranberries," và bánh nhân bí rợ.

Lễ Tạ-Ơn tại Hoa-Kỳ bắt đầu từ lâu, lâu lắm.

Nó bắt nguồn từ đâu?

Lâu lắm, có một số người Anh không hài lòng với nước của họ là Anh-Quốc.

Họ không được phép cầu-nguyện theo đạo của họ.

Họ quyết-định rời khỏi Anh-Quốc.

Trước tiên họ đến Hòa-Lan.

Nhưng họ cũng không được hài lòng.

Họ quyết-định đi Mỹ, đất mới.

Họ được gọi là người lữ-hành Pilgrims, vì họ đi từ xứ nầy sang xứ khác.

Người Pilgrims vượt biển cả trên một chiếc thuyền con gọi là Mayflower.

Sau một cuộc hành-trình thật lâu họ bước chân lên đất Mỹ.

Lúc ấy vào mùa đông rất lạnh.

Việc đầu tiên là cất nhà để trú lạnh.

Nhưng rất khó mà giữ cho ấm ngay cả trong nhà.

And there was very little food.

Thực phẩm thì rất hiếm.

Because of the cold and because they did not have enough to eat, many of the Pilgrims were sick.

Vì lạnh và thiếu thực-phẩm, nên rất nhiều người Pilgrims lâm bệnh.

The Pilgrims had never seen Indians in their country, so they were afraid of the Indians.

Vì không bao giờ được thấy người thổ dân Da Đỏ nên người Pilgrims sợ dân Da Đỏ.

The Pilgrim men took turns guarding the village against the Indians.

Họ thay phiên nhau để gìn giữ làng họ chống dân Da Đỏ.

One day some Indians came to the village.

Một ngày kia, một số dân Da Đỏ kéo đến làng.

The Pilgrims were very frightened.

Người Pilgrims sợ hãi.

They thought the Indians had come to fight them.

Họ nghĩ rằng Da Đỏ đến để đánh họ.

But there was nothing to be afraid of.

Nhưng có gì đâu mà sợ!

The Indians had not come to fight.

Người Da Đỏ không đến để đánh nhau.

They had come to make friends with the Pilgrims.

Trái lại họ đến để làm bạn với người Pilgrims.

The Indians told the Pilgrims about deer and wild turkeys that were good to eat.

Người Da Đỏ nói rằng thịt nai và gà tây trong rừng ăn rất ngon.

They showed the Pilgrims how to hunt the deer and wild turkeys in the woods.

Họ dạy người Pilgrims cách săn nai và gà tây trong rừng.

All through the summer, the Pilgrims took care of their gardens.

Người Pilgrims trồng trọt cả mùa hè.

In the fall, they picked all the vegetables.

Sang thu, họ gặt hái.

The Indians showed the Pilgrims how to plant corn and other vegetables.

Người Da Đỏ dạy người Pilgrims trồng bắp và các thứ rau.

The Pilgrims were very happy.

Người Pilgrims rất sung sướng.

They knew they would have enough to eat all winter.

Họ sẽ có đủ thức ăn suốt mùa đông.

They decided to have a big dinner to celebrate.

Họ quyết định ăn mừng bằng một tiệc lớn.

To show their thanks to the Indians, they invited the Indians to the dinner.

Để tri-ân, họ mời người Da Đỏ đến dùng tiệc.

The Indians came and brought deer and wild turkeys

The men cooked the meat over big, open fires.

The women made bread, cake, and pies.

When the food was ready, everybody sat down at the long table.

But before they ate, they gave thanks for all the good things they had.

After dinner, the women cleaned up.

The men had shooting contests.

Some children played games.

Some ran races.

But some just kept on eating.

That first Thanksgiving Day dinner happened over three hundred years ago.

But we still celebrated Thanksgiving Day every November.

-3-

Người Da Đỏ đến và đem theo nai cùng gà tây.

Đàn ông nướng thịt trên các đống lửa to.

Đàn bà làm bánh mì, bánh ngọt, và bánh nhân bằng trái cây.

Khi thức ăn sẵn sàng, mọi người ngồi theo một bàn dài.

Nhưng trước khi ăn, họ tạ-ơn về những phẩm vật mà họ được hưởng.

Sau bữa tiệc, đàn bà lo dọn dẹp.

Đàn ông tranh giải bắn súng.

Trẻ con, đứa thì ráp vào các trò chơi.

Đứa thì chạy đua.

Nhưng có đứa vẫn tiếp tục ăn.

Bữa tiệc Tạ-Ơn đầu tiên ấy xảy ra cách đây trên 300 năm.

Nhưng người Hoa-Kỳ vẫn còn giữ phong-tục Ngày Lễ Tạ-Ơn mỗi năm vào tháng 11.

THE STORY OF THANKSGIVING

Educational Filmstrip produced by
Society for Visual Education, Inc.
Chicago 14, Illinois
A246-1

Vietnamese translation by Đỗ Bá Khê, Ph.D.
for the schools of the State of Arizona
during the 1975 Thanksgiving Season with
the permission of S.V.E.

THE STORY OF THANKSGIVING

1. One winter day in 1620, a little sailing ship neared our shores, where only Indians lived.

2. On it were English people called Pilgrims who had crossed the sea to have a new and better place to live.

3. They were thankful that the long trip was over.

4. Some of the men rowed ashore from their ship, the Mayflower.

5. After a good place was found to live, the women came ashore.

6. First, the men cut down trees to build huts of logs and branchs.

7. The cold weather and hard work made many of the Pilgrims sick.

8. When the Mayflower sailed for England in April, not one of the Pilgrims returned.

9. They were often cold and hungry during that first winter.

10. When spring came at last, they cleared land for their gardens, and everyone helped with the work.

11. Friendly Indians showed them how to plant a new crop, called maize or corn.

12. More houses were built, and the little town was called Plymouth.

13. The Pilgrims began to feel at home here.

14. It was a good year for the gardens.

SỰ TÍCH LỄ TẠ-ƠN

1. Vào một ngày mùa đông năm 1620, một chiếc thuyền buồm con đến gần bờ biển Hoa-Kỳ, lúc đó chỉ có người thổ-dân Da Đỏ sinh sống.

2. Trên thuyền có một số người Anh gọi là Pilgrims, họ vượt biển để tìm một nơi sinh sống mới tốt hơn Anh-Quốc.

3. Họ tạ ơn vì cuộc hành trình lâu dài đã chấm dứt.

4. Một số người đàn ông trong bọn bơi từ chiếc thuyền Mayflower của họ để lên đất liền.

5. Sau khi tìm được đất tốt các bà mới lên bờ.

6. Trước hết, các ông đốn cây để cất chòi.

7. Trời lạnh và vì làm việc vất vả nên nhiều người lâm bịnh.

8. Nhưng không có một người Pilgrim nào theo chiếc thuyền Mayflower khi nó trở về Anh-Quốc vào tháng 4.

9. Họ bị lạnh và đói trong mùa đông năm ấy.

10. Khi xuân đến, họ phá rừng để lập vườn, và mọi người đều làm việc.

11. Những người bạn Da Đỏ dạy họ trồng một loại hoa mầu mới là bắp.

12. Nhiều nhà khác được dựng lên, và thành phố nhỏ được gọi là Plymouth.

13. Các người Pilgrims khởi sự được no ấm nơi đây.

14. Năm ấy rất thuận lợi để trồng trọt.

15. Everyone worked hard, even the children.

16. At harvest time, there was plenty of food for everyone -- beans, squash, pumpkins.

17. They were very thankful for the many good things.

18. "Let us have a feast of Thanksgiving," they said.

19. Some of the men went to the woods to hunt wild turkeys.

20. Others went to the marshes for wild ducks and wild geese.

21. Some brought fish and clams from the ocean.

22. They asked the friendly Indians to the feast.

23. The Indians came with gifts of deer meat, corn and wild game.

24. The women cooked the food over great outdoor fires.

25. The children helped in many ways.

26. The Pilgrims gave thanks for the fine harvest in their new land.

27. Then the Indians and settlers sat down to eat together.

28. Since that day, there have been many Thanksgivings.

29. Many years later, President Lincoln set aside a special day in November for Thanksgiving.

30. Today we are thankful for many things, and we will aways remember that first Thanksgiving of long ago.

15. Mọi người, già lẫn trẻ, làm việc vất vả.

16. Đến mùa, họ gặt hái nhiều hoa mầu, như đậu, mướp, bí.

17. Họ tạ-ơn về các phẩm vật họ hái được.

18. Họ nói: "Hãy bày tiệc mừng Lễ Tạ-Ơn."

19. Một số đàn ông vào rừng săn gà tây.

20. Một số khác xuống đầm sâu săn vịt và ngỗng.

21. Một số khác nữa bắt cá và sò dưới biển.

22. Họ mời bạn người Da Đỏ dùng tiệc.

23. Người Da Đỏ đem tặng thịt nai, bắp và thịt rừng khác.

24. Các bà nấu nướng tại các đống lửa lớn ngoài sân.

25. Trẻ con giúp bằng nhiều cách.

26. Người Pilgrims tạ-ơn về vụ gặt hái đầy đủ trên đất mới.

27. Kế đó người Da Đỏ và người định-cư Pilgrims ngồi xuống để vào tiệc.

28. Kể từ ngày ấy, có nhiều Lễ Tạ-Ơn như vậy.

29. Sau đó nhiều năm, Tổng-Thống Lincoln dành một ngày trong tháng 11 để làm Lễ Tạ-Ơn.

30. Ngày nay người Hoa-kỳ cám ơn vì rất nhiều phẩm vật mà họ hưởng được, và nhớ mãi ngày Lễ Tạ-Ơn đầu tiên thật lâu đời ấy.

SOME HINTS TO WORK WITH VIETNAMESE STUDENTS

The following is an attempt to identify the educational needs and make an account of the background of Vietnamese students in order to facilitate the work of the teachers and the best adjustment of the children.

The culture of a people who have a millenary-old civilization could not be summarized factually in a few pages. Consequently the list of educational needs is only suggestive. Secondly, the statements about Vietnamese culture apply to the majority of cases, that is, the traditional society which has actually evolved since the contact with the West. The degree of evolution depends on the background of the refugees, whether they were living in the city or in the countryside, whether they are intellectuals or illiterate.

In working with the students, the teacher is the best judge to adopt the appropriate attitude and approach for each individual case. A bibliography is provided for the purpose of further information.

I. EDUCATIONAL NEEDS

Language Learning and Adjustment

The medium of instruction in Vietnam is Vietnamese from Kindergarten through higher education. Foreign languages are taught at grade 6. But almost all Vietnamese children need to learn English and adjust their pronunciation in order to follow classes in regular American schools. Difficulty in learning the English language comes from the following:

- Vietnamese sentence structure and grammar are very simple.
- Difficulty in the pronunciation of: th, b, and p, g and j, sp, st, v and w, etc.
- Children not always ready for oral response because of shyness and also because of the traditional method of teaching foreign languages in the country.
- Children not familiar with sophisticated instructional aids.

Recreation/Reconstruction of Documents

Most children have documents in Vietnamese. Many did not have time to pick up their documents, or lost them during the evacuation.

In the first case the State Department of Education will help the schools to translate or reconstruct the documents.

The second case, in which the child does not have a document to testify to his educational background, is the most difficult instance.

Proposals have been submitted by various institutions and organizations to the US Department of HEW to deal with the recreation/reconstruction of documents in the light of the Cuban problem. So far, there is no positive reaction from HEW. In case of urgent need, the State may set up a binational panel to make the evaluation of education background and to issue certificates to children who do not have any documents. Another alternative is to place the child on a probational basis.

	Last	M.	First	
Viet	Kguyen	Van	Thieu	Called Mr. Thieu
US	Gerald	R.	Ford	Called Mr. Ford
	First	M.	Last	

It is suggested to ask for the family and the given names which are more familiar to the Vietnamese, rather than "last" and "first." Married Vietnamese women keep their maiden names in wedding certificates and other official/legal papers. For social relations, they are called by their husband's names.

Children may bear their mother's name in 2 cases: (1) there is no wedding certificate and the father refuses to recognize the child; (2) Montagnards (Highlanders) children take their mother's names because they have a matriarchal system.

Greetings.

The Vietnamese do not have a sophisticated way of greeting according to the periods of the day. People do not say "Good Morning," "Good Afternoon," "Good Evening," "Good Night." Some people learn the occidental way of greeting and shake hands and even shake hands too often, like the French, whenever you meet people again in the same day. The traditional manner of greeting is to join one's hands and bow slightly or deeply the head, and to welcome to the house or ask about the other party's health or work.

Greeting cards are usually handwritten. New Year greeting cards are printed because of the volume.

Hierarchical Addressing of People.

The Vietnamese do not remember easily the names of other people, perhaps because it is not polite to call people by their names. Instead, people are called by their title, their position. In the family they are called by their rank: for example, Uncle number 4, Brother number 3. You would call your mother's younger brother Uncle number ___, even though he is many years younger than you.

Educational Placement

In Vietnam "basic" education is compulsory. No one has bothered himself to define what "basic" really means.

Kindergarten is mostly taken care of by private schools.

At age 6, the child is enrolled in the First Grade. The educational system is 5-4-3: 5 years elementary, 4 years first cycle secondary (junior high school), 3 years second cycle secondary (high school).

Because of recent reforms in education in Vietnam, there should be some precaution in placing the children in American schools according to the numbering of grades.

	Elementary						Secondary							
French	12	11	10	9	8	7	6	5	4	3	2	1	T	Baccalaureat
US	K	1	2	3	4	5	6	7	8	9	10	11	12	High School Diploma

(T = Terminal)

Old Viet		5	4	3	2	1	7	6	5	4	3	2	1	Baccalaureat
US		1	2	3	4	5	6	7	8	9	10	11	12	High School Diploma
New Viet		1	2	3	4	5	6	7	8	9	10	11	12	Baccalaureat

The new Vietnamese grade numbering system was suggested by UNESCO and is exactly the same as the American system.

To enter public secondary schools (grade 6) the children have to pass a very competitive entrance exam. In Saigon sometimes the exam fails 85% of the candidates. Those who fail may repeat the 5th grade or may attend 6th grade in private schools.

Socio-Cultural Adjustment

Social Relationships

Naming System.

Order of components of a full name is just the opposite of the American name.

Relationship Between

Parent and child: children have to obey, should not argue.

Husband and wife: "The husband orders, the wife should obey" is no longer true.

Teacher and student: students begin to dissent.

Boys and girls: much relaxation of the observance: "no bodily contact between boys and girls."

Same sex: A boy holding the hand of another boy in a public place has no meaning other than friendship.

Role of Women.

Women are no longer at home. About 2/3 of teachers and pharmacists are women. Women can be senators, policepersons, parachutists, champions in shooting, judges, attorneys, mayors, public works engineers, physicians, etc.

Teacher's Status.

Traditional social order: King, teacher, father.

Today's Teacher's College motto: "Honest teachers make the country prosper."

Birthdays.

Traditionally, the Vietnamese do not celebrate individual birthdays. Birthdays, or textually "age greeting," is celebrated for everyone on New Year's day (Lunar calendar).

But, the anniversary of the death is typical in the traditional family where the accurate birth date does not have any importance, but the date of death is well recorded for the purpose of ancestor worship.

Beliefs

Major Religions: Buddhism, Christianity, Islamism.

The main beliefs which prevail in daily activities are a mixture of what was called "The Three Religions," a blend of religion and philosophy and ethics: Buddhism, Confucianism, and Taoism.

The worship of ancestors is a practice which sometimes has precedence in religion. In a wealthy family, a piece of property, real estate, is called "fire and incense land" and is set aside to yield income necessary for ancestor worship. The law forbids selling that land. Instead, it should be transmitted down through the generations in order to ensure the worship of ancestors.

Other Beliefs: Animism, recent politico-religious groups.

Superstitions: Uncertainty caused by a long war make people more and more superstitious, expecting supernatural powers coming to help heal suffering.

Food and Eating.

What?

Rice (long grain)
Nuoc mam (fish sauce)
More pork than beef
Fish
Vegetables, usually mixed with meat
Gluent rice (sweet rice) is very popular
Not familiar with fresh milk. Condensed, sweetened milk is used in Vietnam.

A traditional meal in the countryside consists of 3 dishes: fried dish, salted dish and soup.

How?

Chopsticks. Chopstick culture (China, Korea, Japan and Vietnam)
Rice eaten out of a small bowl
All dishes served at the same time

When?

Usually 3 meals a day

In countryside, sometimes a brunch and an early dinner.

Invitation.

If you invite someone to lunch or dinner at a restaurant, it is understood that you are the host.

Where to shop for Oriental ingredients for Vietnamese cooking:

Phoenix Produce Company
202 South 3rd Street (at Madison)
Phoenix, Arizona
Telephone (602) 252-4881

Roland's Market
1505 East Van Buren Street
Phoenix, Arizona 85006
Telephone (602) 253-7616

Customs and Traditions

Wedding.
Arranged marriage

Divorce is not popular

Birth.
Many superstitions attached to the date of birth.

Many rituals until the baby is 12 months old.

A first male child is always more welcomed than a girl.

Death.
Date and time of burial are very important. They must be chosen carefully by an astrologer because it is believed that they influence the life of the living.

Visiting People.
Visits are not usually announced nor requested. People just come to friends' house for a visit without any notice, even if there is a telephone.

If you arrive in the middle of a meal, you are the guests for the meal. It would offend if you reject the offer.

No Time Concern.
In the city, time is more important than in the countryside, where time is often referred to as the duration of a smoked cigarette, the lasting of a mouthful of betal nut, the passing of a bus, the position of the sun in the sky, etc.

Holidays

Civic and Religious Holidays

Main Holidays.

- Solar Calendar New Year
- Lunar Calendar New Year
- Memorial Day (3rd month of lunar calendar)
- Noon Celebration Day (5th day, 5th month, lunar calender)
- All Souls Day (15th day, 7th month, lunar calendar)
- Mid-Autumn Day or Children's Day (15th day, 8th month, lunar calendar)
- Founding Fathers Day (10th day, 3rd month, lunar calendar)
- National Day
- Various National Heroes Days
- Religious holidays according to each faith

Sports, Entertainment and Pastimes

Favorite Sports: Soccer, ping pong, volleyball, basketball. There was a movement to restore traditional sports and games.

Performing Arts
- Hat Boi (traditional opera)
- Cai luong (renovated opera)
- Cai luong ho quang (renovated opera with Chinese music)
- Drama, comedy

Dance
- Chams
- Montagnards
- Ritual dance

Traditional Music and Songs: Usually sad; langor attributed to the domination of the country by foreign powers.

Modern Music and Songs

Chess (Chinese)

Cards

Transportation

Inter-City

In the city

Public transportation: Buses, Lambrettas (3-wheel vehicles), railways, boats, airplanes

Honda economy (1 million Honda motorcycles for a population of less than 19 million)

Transportation in rural area: mechanization

Transportation on rivers: "Shrimp tail sampan." The motor of a water pump could be used to generate electricity, or push a sampan. The long helix looks like a shrimp tail.

Communication

P.T.T. (Post, telegraph, telephone)
In Saigon
In provinces

T.V.: Saigon and provincial stations

Radio: Saigon and provincial stations

Newspapers: At peak, there were about 30 dailies in Saigon.

II. BACKGROUND OF STUDENTS

Racial Composition

Mainstream Vietnamese

Minorities.
- Montagnards from the Central Highlands
- Chams from the Center and the Delta
- Cambodians from the Delta and the border
- Chinese mainly from Saigon Chinatown

Language Background

Spoken Languages.
- Mainstream Vietnamese with Northerner, Central, Southerner (Saigon) accents.
- About 40 Montagnards dialects
- Cham
- Cambodian
- Chinese

Foreign Languages.
- French
- English

Writing.

Vietnamese Romanized writing (with accents borrowed from French, Spanish and Portuguese). A phonetic transcript, with a number of rules for spelling, make it easy to learn for the native speakers. An adult illiterate could read and write after three months of intensive learning.

Nho characters: Sino-Vietnamese characters. Chinese characters pronounced in a learned, scholarly Vietnamese language used in literature and administration under the Emperors.

Nôm characters: Demotic script made up of Chinese characters with roots adapted to the vernacular Vietnamese language. Chinese people understand the Nho characters, but can not understand the Nôm characters.

Romanized writings developed for the Montagnards by the Summer Institute of Linguistics (affiliated with the University of North Dakota).

Curriculum

Same national curriculum and syllabuses for all schools, public and private.

Same curriculum for urban and rural schools.

Mostly college preparation.

Four main tracks at secondary level:
- Mathematics
- Experimental Sciences
- Modern Letters
- Classical Letters.

Most students take Math and Sciences.

The system is 5-4-3 (Elementary, First Cycle Secondary, Second Cycle Secondary).

Kindergarten usually in private schools.

The national exam at the end of the 12th grade gives the Baccalaureat II.

Some technical/vocational schools prepare for the Technical Baccalaureat.

Some agricultural schools prepare for the Baccalaureat in Agriculture, Forestry and Animal Husbandry.

Some comprehensive schools prepare for the Baccalaureat of Comprehensive Education.

All public elementary schools have been converted into community elementary schools with a more practical curriculum, including practical experience such as: rat eradication, mosquito eradication, irrigation, etc.

In secondary, the majority of students take the General Education curriculum leading to college. Even students in technical/vocational schools, beside the Technical Baccalaureat, also prepare for the General Education Baccalaureat.

Salable skills are not regarded as important.

Extra-curricular activities are minimized.

Not much sports, athletics.

Teaching/Learning Methodology

Handwriting.
Every elementary student has an inkpot, and learns to write with a metallic pen. No pencil or ball-point pen allowed.

Notebook and homework book for each subject.

Elementary students also keep daily assignment book.

Textbooks transferred from older to younger ones in the family.

Students copy what teacher writes on blackboard.

Bookish learning.
Lecture
Listening, taking notes
Memorizing
Reciting
Not much discussion

Only cognitive learning.

No place for affective domain to develop.

Heavy homework even in 1st grade.

Not many instructional materials.

Inadequate laboratories.

Quizzes, trimester or semester control exams.

Preparation for exam rather than individual development.

Very selective.

Meritocracy.

Elitism.

Literary vs. pragmatism.

Generalist vs. specialist.

Examinations

In some selective elementary schools, children have to pass a competitive entrance exam (for 1st grade).

After 5th grade, to enter a secondary public school, students have to pass a competitive entrance exam.

Formerly, by the end of the 9th grade there was an exam for the Diploma of First Cycle Secondary Education. It has been abolished.

Abolished also, recently, the Baccalaureat Part I, given by the end of the 11th grade. This leaves the Baccalaureat Part II at the end of the 12th grade.

Essay type exam. Objective test is novel.

Discipline

Respect for elders.

Motto of traditional schools: "Morals first, letters later."

Shyness of Vietnamese children.

Introspection rather than verbal expression.

More punishment than reward at school (suffer to learn).

Foreign Schools in Vietnam

French Schools.
A selected number of Vietnamese children attend French schools besides children of the diplomatic corps. Vietnamese language is considered a second language.

Chinese Schools.
Officially, they have to follow the national Vietnamese curriculum. Practically, they teach more Chinese than Vietnamese. Result: many Chinese Vietnamese are not fluent in Vietnamese.

American Schools.
Rare are Vietnamese children who can afford to attend schools reserved for American dependents.

The so-called "International Schools" which claim to teach American curriculum operate illegally; are rather profit makers.

Bilingual Education in Vietnam

Education for Montagnards.

Under the First Republic (before 1964), Vietnamese language was medium of instruction beginning with 1st grade.

After 1964, bilingual education implemented in the Highlands for Montagnards. Vietnamese language introduced gradually in upper classes.

Lower requirements and special training for Montagnard teachers.

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- ENGLISH-VIETNAMESE PHRASEBOOK WITH USEFUL WORD LIST (for Vietnamese speakers).
  A survival phrasebook and mini-dictionary for Vietnamese. The 3,000 item glossary is bilingual from Vietnamese to English and English to Vietnamese.

- VIETNAMESE-ENGLISH PHRASEBOOK AND USEFUL WORD LIST (for English speakers).
  Intended as a simplified guide and mini-dictionary to basic, useful Vietnamese phrases and words which an American teacher can use immediately with non-or limited-English speaking Vietnamese. Simplified phonetic transcriptions are provided, also a brief section on Vietnamese pronunciation (including tones and grammar). The 3,000 item glossary is bilingual from Vietnamese to English and English to Vietnamese.

- A SELECTED ANNOTATED BIBLIOGRAPHY FOR TEACHING ENGLISH TO SPEAKERS OF VIETNAMESE
  This bibliography will provide school districts with information on published commercial materials as well as ERIC documents suitable for the instruction of Vietnamese at all levels from preschool through college and adult education. Included are English teaching materials and references on Vietnamese language and culture, as well as a section on professional works on teaching methods.

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  Information on available Vietnamese and American educators who have by background, experience, or training, special expertise in teaching content subjects in Vietnamese or English as a second language. Also lists experts available to offer technical assistance to school districts on short-term consultant basis.

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Director: Allene Grognet
Telephone: (800)336-3040, (703)528-4312

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Same Address.
Ask for ERIC materials relating to Vietnamese and English compiled by Jennifer DeCamp.

EDUCATIONAL EQUITY GROUP
National Institute of Education
Washington, D.C. 20208
Vietnamese Project (U.S. Dept. of HEW)
Write and ask for: one set of the Vietnamese Resource Materials. Service will continue until the supply is exhausted, or December 31, 1975.

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Huntington Beach, Ca. 92648
Telephone: (714)536-9346
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6401 Linda Vista Road
San Diego, Ca. 92111
Ask for materials of Project "Prep Survival English,"
Pendleton Refugee Education Program.

THE LOST ANGELES COUNTY COMMISSION ON HUMAN RELATIONS
320 West Temple Street, Room 1184
Los Angeles, Ca. 90012
Ask for booklet "Expressions Shared by Vietnamese in America." Call Carole Chan (213)974-7608.

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Bilingual (American and Vietnamese) newsletter to promote understanding between Americans and Indochinese in America.

ENGLISH LANGUAGE SERVICES
14350 Northwest Science Part Drive
Portland, Or. 97229
Write and ask for catalogs of hundreds of books designed to assist ESL students.

CHURCH WORLD SERVICE
Immigration and Refugee Program
475 Riverside Drive
New York, N.Y. 10027
Write and ask for pamphlet: "Understanding the Refugees from Vietnam."

DR. KENT SUTHERLAND
Canada College
Redwood City, Ca. 94061
Telephone: (415)364-1212, ext. 285
Coordinator of National TESL Task Force. Gives technical assistance to work with the English language problems of Indochinese refugees.

"TẾT" IS MANY THINGS

A cross-cultural presentation explaining the celebration of the Vietnamese New Year, Tết Nguyên Đán

by

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William E. Henry
Đỗ Bá Khê

#1 TET IS MANY THINGS

#2

A Cross-cultural presentation explaining the celebration of the Vietnamese New Year (TẾT NGUYÊN ĐÁN) to Americans who have opened their hearts and homes to the refugees from South Vietnam.

#3

Written and produced by Đỗ Bá Khê, Ph.D., Advisor: State of Arizona Department of Education; and William E. Henry, M.C., Counselor: Creighton School District #14, Phoenix, Arizona.

#4

Presented in the interest of fostering mutual respect and acceptance between citizens of differing cultural heritage who seek to live and work together in peach and understanding.

#5

Throughout history, down to the present time, peoples and cultures of the world have responded to the rhythmical changing of the seasons of the earth with hope and anticipation.

#6

People are quickly aware of a stirring within their hearts which seeks expression in many ways. In the symphony of life, new feelings become chords which serve to place mankind in harmony with nature.

#7

Celebrations are observed which appear to be rooted in timeless custom and tradition. These in turn, become vehicles of symbolic expression which announce the end of "the old order of things" and the beginning of the new.

#8

As winter departs, melting snows become winding mountain streams which bring water for new life in the valleys below. The grip of Winter is broken.

#9

Life forces awaken and increased movement is observed everwhere. TẾT is here.

#10

Man seems to sense that within each new beginning exists the possibility of setting foot upon the right path for the future. TẾT is now.

#11

Pronounced feelings of hope and eager anticipation are as abundant as the blooming flowers and budding trees of Spring.

#12

They hold not only the promise of a new beginning but an unfolding of beauty which adds the dimension of transcendence to what often seems to be a mundane existence.

#13

At this time, perhaps more than any other, man senses some feelin_ of union with others and a collective spirit of identity with a creative power greater than himself. New plans are made. New promises to self and others are spoken. Best wishes for prosperity, good health, and happiness flow in abundance.

#14

The stage is set. Mankind, in whatever culture he exists and by whatever forms of expression his society sanctions, begins a new beginning. This is TẾT.

#15

The extent to which we are able to understand, appreciate, and respect those cultural, philosophical, and religious expressions which are different than our own, is perhaps a measure of our own degree of maturity.

#16

They represent the attempts of man to explain and come to grips with questions he has asked about himself and the world in which he lives since the beginning of time.

#17

We recently invited to the United States a proud, beautiful, and freedom loving people from the country of Vietnam.

#18

It is very difficult for people to leave their loved ones, their homes and country. It is very difficult to try to begin a new life in a far away land...never to return again to a homeland...to family and friends...many of whom will never be heard from again. Many of these people ask nothing for themselves but only hope for a new and better life for their children.

#19

It is important that the new arrivals from Vietnam find their places in the American culture. This will be facilitated only through mutual respect and understanding. Their contribution to our American way of life can be great for their heritage is strong and their values are good. We can broaden our own perspectives and hasten their participation and contribution if we seek to understand them.

#20

The traditional aspects of their culture are fascinating. Their acceptance and respect for the beliefs of others may in many instances, exceed even our own. They are an extremely sensitive people with a deep commitment to their values which presents a beauty and depth of personality which is basic to America and her people.

#21

We have recently shared our holiday season with our new Vietnamese friends. Many of them may not have grasped the meaning of these holidays and celebrations. They undoubtedly will understand the significance and appreciate them more as time goes on. We must also know and understand them better.

#22

The most important Vietnamese holiday is TẾT. There is more than one TẾT but the most important by far is TẾT (NGUYÊN ĐÁN), or the Vietnamese New Year. It is the start of Spring and signifies a new beginning. TẾT begins in late January or early February of each year and is celebrated for seven days.

#23

The anticipation is felt throughout the months and weeks of preparation. Try to imagine how much excitement there would be if you celebrated your birthday...Christmas...Thanksgiving...New Years...and Easter, all in one week.

#24

The Vietnamese follow the Chinese lunar calendar and this year, is the "Year of the Dragon."

#25

Dr. Đỗ Bá Khê, former President of the THỦ ĐỨC University and Vice Minister of Education for the Republic of South Vietnam, now serving as an Advisor for the State of Arizona, Department of Education, explains the "Year of the Dragon."

#26

In the lunar calendar, time is divided into cycles of twelve years, each one assigned with an animal in this order:

#27

mouse...buffalo...tiger...

#28

cat...dragon...snake...

#29

horse...ram...monkey...

#30

rooster...dog...and pig.

#31

1976 is the "Year of the Dragon;" twelve years later...1988...will again be the "Year of the Dragon."

#32

The Dragon is the only animal of the zodiac who is not real. He is a mythical animal. He is the first of the "four sacred animals;" Long, Lân, Qui, Phụng...(Dragon, Unicorn, Tortoise, Phoenix). Because of his mythical origin the Dragon enjoys much respect.

#33
He is used to decorate only religious and high places, such as temples, pagodas, imperial palaces.

#34
He is associated with great things. Formerly, the capital city of Vietnam was named after him, Thăng Long (ascending dragon).

#35
In the Vietnamese language, the powerful Mekong River is called Cửu Long (nine dragons), because after shedding Tibet, Laos, Thailand, and Cambodia, the river splits in South Vietnam into nine branches before reaching the South China Sea.

#36
Men born under the sign of the Dragon are exceptional people with great ideas, great fate. The year of the Dragon is full of great events, but it could also bring disasters like floods, earthquakes, and war.

#37
Much symbolism exists in the celebration of TẾT. Many symbolic gestures and traditional rites are observed.

#38
These resemble in many ways, similar rites and observances which are often found within our own culture and seem to indicate the "common bond" of all humanity.

#39
There is much preparation as everyone makes ready for the approaching festivities. Businessmen prepare for months in advance to get ready for what will be their busiest time of the year.

#40
Vietnam is an agricultural country. As early as the middle of the year, farmers begin to set aside pigs, fowls, fish, fruits to celebrate the New Year.

#41
When TẾT comes near, markets swell with new stands and shops remain open all night long to sell the best and most varied goods of the year. TẾT is a time of abundance.

#42
To welcome the new Spring, everything should be new. It is wise to order clothes early because tailors do not accept late orders. Ready wear and manufactured clothing are generally not worn in Vietnam.

#43
Houses are repainted, silver and bronzewares should be shiny. Streets and public buildings are colorfully decorated.

#44
The most beautiful flowers give a gay touch to every place.

#45
A new haircut, or...

#46
a new hairdo, is required for the New Year.

#47
After so much elaborate preparation everyone now looks toward the climatic moment of the event. All activities virtually stop on the last day of the passing year. It is time to go home. Shops are closed, market places and streets are sweeped for the last time of the year and won't be cleaned again until some days well after New Year's Day. In the countryside, farmers may slow down all activities for one month to fully enjoy the Spring Season.

#48
At midnight on New Year's Eve, called GIAO THỪA, the celebration begins. It is a transitional time when the New Year is welcomed in with firecrackers.

#49
People pray at pagodas and temples where they leave new buds broken off from special new plants and trees recently obtained for the TẾT holidays. When leaving, they pick another new bud to be placed at their altar at home. The buds are called LỘC and relate to hopes for wealth and happiness.

#50
As we are conscious of the relationships which we have enjoyed with loved ones such as parents and grandparents who have passed away and no longer share our thoughts and experiences, the Vietnamese express their respect for loved ones passed and genuinely feel their continued support and interaction.

#51
Both cultures acknowledge something eternal within themselves which transcends the earthly body and gives rise to a belief in a form of the hereafter. We talk of Heaven where "life" in a spiritual sense continues.

#52
We find in most homes keepsakes which may have belonged to a loved one in the past. Perhaps a watch...a piece of jewelry...a piece of furniture.

#53
There is usually a photo album with pictures of loved ones which serves as a reminder of happy hours spent together, and for many, approaches a degree of sacredness.

#54

The worship of ancestors is considered perhaps more important than many other aspects of religion. Life on earth is just temporary, while death is the beginning of eternal life. Not many people remember the birthdates of their ancestors, but all remember they days when they passed away. The dead do not lose sight of the living, but keep an eye on them to protect them and help them.

#55

In the middle of every house stands an altar dedicated to ancestors. A piece of land is set aside which cannot be sold to have revenues needed for worshipping of ancestors. On New Year's Eve, a special ceremony invites ancestors back to earth to enjoy the holiday with the living.

#56

While ancestors are welcomed back, unfriendly or evil spirits are warded off.

#57

The Gods of Kitchen, who like to gossip, are sent off to Heaven where they make the annual report to the Emperor of Jade about the households' activities.

#58

Evil Spirits are intercepted by cây nêu, a long bamboo pole planted in the front yard with many sacred objects and talismans on the top which frighten them away.

#59

We are all familiar with the "bad luck" which is supposed to accompany certain "bad omens" such as walking under a ladder...having one's path crossed by a black cat...

#60

...Friday the 13th...and many more. While we "pooh pooh" these to others since to believe in them may be considered a sign of being old fashioned, many people quietly and within themselves take appropriate actions which prevent them from having "bad luck." Superstitions play a great part in the celebration of TÊT also and "bad luck" may accompany certain actions and circumstances which are believed by the Vietnamese to continue throughout the coming year.

#61

Things which happen on New Year's are believed to bear consequences for the rest of the year. Early in the morning, people listen carefully for the first animal cry. If it is a dog, there will be no theft...no robbery...the dog will guard the house.

#62

If it is a horse, there will be much traveling, like a horse himself.

#63
The cry of the owl is the worst of all cries, it brings misfortune.

#64
The first visitor and well wisher should have a good name, a respectable social status, a good behavior to bring happiness to the host. People avoid doing bad things, using coarse words because they will happen again throughout the year.

#65
It is not good to sweep the house. The broom itself is a dirty thing. It could sweep away money and prosperity.

#66
New Year's is time to relax...to eat...to play...to gamble...to forget worries and enjoy life. If you work on New Year's Day you will be toilsome the whole year.

#67
TẾT is the time for the living to present best wishes to the dead... the younger to the older. As the children approach the elderly they are given bright red envelopes containing money. This is in observation of their birthday which everyone celebrates at the same time, each becoming a year older. Teachers are also paid special honor at this time.

#68
New Year's is the time to visit relatives and friends. During the passing year everyone was busy with his work or lacked transportation to get close to the loved ones. The first days of the year, when activities have slowed down, are spent paying visits, presenting wishes, sharing the best foods, the best wines. Politeness commands that visits should be returned promptly. After the seventh day, visits are no longer meaningful.

#69
The third day is devoted by students to visit their teachers. In the traditional social hierarchy, the teacher came only after the King, and ahead of the father. As a matter of fact, speaking to the teacher, the students use a personal pronoun which designates himself as the son of the teacher.

#70
Well before TẾT, presents have already been offered to teachers.

#71
The third day is also the time for the teacher, scholar, man of letters, to dedicate their writing brushes by writing the first poem of the year. The poem could be of his own improvisation inspired by the splendor of Spring, or the best poem he knows by heart.

#72
The favorite theme relates to nature, family reunion, happiness, prosperity.

#73

Before the invention of the Romanized writing which phoneticizes the verbal language, Vietnamese scholars learned Chinese characters and used brushes to write.

#74

The writing brush dedication is a rite which requires meticulous preparation.

#75

"I open the shutters looking out on the yard...
Spring is back...
Pairs of white butterflies, beating their wings...
Dance on the enchanted flowers."

#76

TẾT is the time to enjoy and to show and share abundance which is the result of one year's labor and which is also a good omen for the rest of the year.

#77

Dragon or Unicorn dance troupes move from house to house to entertain people, to present wishes and also demonstrate acrobatic skills in exchange for money.

#78

Encouraged by the sounds of drums, cymbals, and firecrackers, Dragons or Unicorns climb up bamboo poles to pick prizes that wealthy people attach high up sometimes at the fourth or fifth floor, to test the "animal's" talent.

#79

The Unicorn is a mythical animal. His visit is a good omen.

#80

TẾT officially ends on the seventh day; however, much continues at home past this time. TẾT is the time for celebration, for wishing other's happiness, prosperity, and longevity. TẾT is the time to pay respects to ancestors, to teachers, and the time to enjoy one's family and friends to the fullest. TẾT is the new beginning.

#81

If those who are in close relationships with the new Vietnamese arrivals can become aware of the cultural heritage which they bring with them and acknowledge the importance and significance of this culture in their lives, the road to acculturation for them can perhaps be made smoother.

#82

If recognition of their beauty and sensitivity can be made known to all Americans, then it may happen that their feelings of pride in themselves and what they stand for may accelerate the contributions which they will be sure to make on the American scene.

#83

We, as Americans, in whatever path of life we find ourselves, share in the responsibility for bringing this about. Let us not forget that at sometime in the not too distant past, we, or our ancestors were new arrivals, too.

THE MEANINGS OF THANKSGIVING

Prepared especially for the arrivals from Vietnam to help explain some of the cultural beliefs and traditions which they encounter in the new land.

by

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Slide # 1

Welcome boys and girls. Today we are going to talk about a special holiday that we have in America in the month of November. If you will notice, November is the word that you see at the bottom of the picture. Many important or special days are found in November. The one we are going to talk about at this time is called "Thanksgiving".

On the picture we see a scene of the Pilgrim boy looking at a pumpkin which is a very familiar vegtable used to make an American desert called "pumpkin pie". This pie is eaten by almost everyone at their thanksgiving feast. The pumpkin grows throughout the year and is finally ready to be picked and cooked in the Fall of the year.

Slide #1

Chào các em. Hôm nay chúng ta nói chuyện về một ngày lễ trong tháng mười một tại Hoa-Kỳ. Các em thấy không, phía dưới tấm hình có chữ November nghĩa là tháng mười một trong dương lịch. Trong tháng mười một có nhiều ngày quan trọng hoặc đặc biệt. Cái ngày mà chúng ta sẽ nói đến lần nầy được gọi là Thanksgiving dịch ra Lễ Tạ-Ơn, với nghĩa là tạ-ơn Trời Đất.

Ta thấy cảnh một đứa bé Pilgrim, tạm dịch là bé di-cư, nhìn một trái bí rợ là một trái rất quen thuộc mà người Mỹ dùng để làm một món ăn tráng miệng cuối bữa cơm, gọi là pumpkin pie, hay bánh nhân bí rợ. Hầu như tất cả mọi người đều ăn bánh nhân bí rợ nầy vào ngày Lễ Tạ-Ơn. Giây bí rợ được trồng trong năm và trái nó chín vào mùa thu để người ta hái và nấu ăn.

Slide # 2

In this picture you see the ship which brought the Pilgrims to their new land - America. The name of the ship is the "Mayflower". The Pilgrims left their new homes in England because of religious problmes and set out to find a new country where they could have religious freedom to do as they pleased. They sought out a place where they would be free to worship their God in the way they wished, according to the dictates of their hearts.

Slide #2

Trong hình nầy em thấy chiếc thuyền buồm chở người di-cư Pilgrim đến đất mới, tức là đất Mỹ. Chiếc thuyền nầy tên là Mayflower. Các người di-cư Pilgrim lìa bỏ nhà cửa ở Anh-Quốc vì vấn-đề tôn-giáo, và họ ra đi để tìm một đất mới hầu được tự-do hành đạo theo ý muốn. Họ tìm một nơi để thờ phượng Chúa Trời theo cách thức của họ, theo tiếng nói của lòng họ.

Slide # 3

This is a picture of the Pilgrims landing in the new world (America), for the first time. They arrived at a place on the eastern coast of the United States called "Plymouth Rock". This is in the state of Massachusetts and is preserved today as a national monument.

Slide #3

Đây là cảnh người di-cư Pilgrim bước lên bờ lần đầu tiên ở đất mới, đất Mỹ. Họ đến bờ biển phía Đông của Hoa-Kỳ, một nơi gọi là Plymouth Rock, thuộc tiểu bang Massachusetts ngày nay, nơi ấy người ta còn gìn giữ kỹ như một đài kỷ-niệm quốc-gia (national monument).

Slide # 4

This is a picture of one of the original houses they constructed. Notice that it is made of wooden logs taken from the forest nearby and built upon land that the Pilgrims worked very hard to clear of trees and other vegatation. The log houses were small and very primitive. The floors were of dirt and it was very difficult for the Pilgrims to build homes which would protect them from the very cold winters which were soon to come upon them.

Slide #4

Hình nầy cho thấy một trong nhưng nhà đầu tiên mà họ cất. Nên để ý là no được làm bằng gỗ súc đốn ở trong rừng gần đó và trên một miếng đất mà người Pilgrim phải cực nhọc hạ cây, làm cỏ, để khai phá cho trồng trái. Các chòi bằng gỗ súc nầy rất nhỏ và thô sơ. Nhà nền đất, và rất khó cho người Pilgrim cất nhà đủ tiện nghi để trú trong mùa đông lạnh leo sắp tới.

Slide # 5

In the United States at this time were a group of people called Indians. The Indians were the original inhabitants of this new world. The Pilgrims and the Indians did not speak the same language and we suppose that it was difficult for them to communicate with each other. You yourself may have experienced that very problem. Eventually they came to understand and like each other and in the spirit of cooperation each contributed food for a feast that was later to be called "Thanksgiving".

Slide #5

Thời ấy ở Hoa-Kỳ có một nhóm người gọi là Indian, dân Da Đỏ. Người Da Đỏ là những người dân cư đầu tiên sống ở đất mới nầy. Người Pilgrim và người Da Đỏ không cùng nói một thứ tiếng, và ta đoán rằng rất khó cho họ nói chuyện cùng nhau. Có lẽ các em cũng gặp phải vấn đề ngôn ngữ bất đồng ấy. Nhưng rồi họ thông cảm và ưa thích nhau, và trong tinh thần cong tác mọi người đã đóng góp món ăn cho một bữa tiệc lớn mà sau nầy người ta gọi là tiệc mừng Lê Tạ-Ơn (Thanksgiving).

Slide # 6

The Indians contributed food from the forest which they trapped and hunted because theirs was a nomadic way of life and they lived by gathering. The animal which they are carrying here is called a deer which is native to most of the United States even today. it is a vital source of food and still hunted for it's meat and the skin which is still used to make special clothing.

Slide #6

Người Da Đỏ đóng góp thực phẩm trong rừng mà họ gài bẫy và săn, vì họ là người du-mục và sống bằng cách gặt hái cây cỏ hoặc săn bắt thú vật trong thiên nhiên. Con vật mà họ khiêng đến đây là một con nai, một giống vật từng có tại nhiều nơi ở Hoa-Kỳ cho đến ngày nay cũng vậy. Nai cho thịt để ăn và ngày nay người ta vẫn còn săn nó để lấy thịt, da thì dùng để may một loại quần áo đặc biệt.

Slide # 7

This is a picture of Pilgrims tending their cooking pot. Each meal was prepared as needed for they had no way to store their foods at that time.

Đây là người Pilgrim đang nấu món ăn trong các nồi lớn. Họ nấu bữa nào ăn bữa nấy, vì thời ấy họ không có cách nào để trữ thực phẩm lâu ngày (như ngày nay ta làm đồ hộp hoặc trữ trong tủ lạnh).

Slide # 8

The Indians which you see here are coming out of the forest to meet with the Pilgrims and share in the first feast of "Thanksgiving" They were welcomed and brought gifts of food. This has been taken to be a symbol of understanding and cooperation which are believed to be very basic to the American way of life.

Các người Da Đỏ mà em thấy đây đi từ trong rừng ra để gặp người Pilgrim và cùng ăn tiệc mừng Thanksgiving đầu tiên. Họ đem thức ăn đến và được tiếp đón niềm nở. Cảnh này được xem là một biểu tượng của sự thông cảm và tinh thần cộng tác mà người ta tin là nền tảng của đời sống của người Mỹ.

Slide # 9

This is a picture of the first Thanksgiving feast. We believe that this is what it may have looked like.

Đây là cảnh bữa tiệc Tạ-Ơn đầu tiên. Người ta tin là nó giống sự thật.

Slide # 10

As we mentioned earlier, religion played a very big part in their coming to the new world. They believed in their God and in this picture we see them with heads bowed as they offer to their God their prayers fo Thanksgiving.

Như đã nói ở đoạn trước, tôn-giáo đóng một vai trò quan trọng trong việc người Pilgrim tìm đến đất mới. Họ tin nơi Chúa Trời của họ, và trong hình này ta thấy họ cuối đầu để đọc kinh cầu nguyện tạ-ơn Chúa.

Slide # 11

This tradition has continued throughout the years and almost every American family observes this national holiday with the traditional turkey dinner.

Phong-tục ấy được tiếp tục qua thời gian, và hầu hết các gia-đình người Mỹ mừng ngày Lễ Tạ-Ơn bằng một bữa tiệc với thịt gà tây.

Slide # 12

The cornuicopia has come to symbolize the "good harvest" and bountiful products which our American farms produce.

Cái giỏ hình sừng trâu đầy hoa quả này tượng trưng cho sự được mùa và sự sung túc về các phẩm vật do nông-trại Hoa-Kỳ sản xuất.

Slide # 13

While most Americans today no longer have to hunt for their food and grow their products from the land, these are available for them to buy and take home from other more modern sources. They are still thankful however, and greatful for the abundance which they have and the spirit of understanding, cooperation and sharing still exists.

Ngày nay số đông người Mỹ không còn đi săn để tìm thịt và không trồng trọt để có rau cải, nhưng các thực phẩm ấy họ chỉ việc đi mua đem về bằng những phương tiện tân-tiến hơn. Tuy nhiên, họ vẫn biết ơn về sự sung túc mà họ được hưởng, và cái tinh thần thông cảm, hợp tác và chia xẻ vẫn còn tồn tại.

Slide # 14

So say goodby to the turkey and all he represents. May you soon be enjoying this holiday called "Thanksgiving", or "turkey day".

Vậy thì các em hãy từ giã con gà tây và những gì nó tượng trưng đi. Có thể các em sẽ vui mừng ăn Lễ Tạ-Ơn, hay là ... ta nói nôm na: các em sẽ ăn mừng "ngày con gà tây."

THE MEANINGS OF CHRISTMAS

Prepared especially for the arrivals from Vietnam to help explain some of the cultural beliefs and traditions which they encounter in the new land.

by

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Slide #1

Introduction by Dr. Do Ba Khe

Christmas is not strange to the Vietnamese, especially to those who are Catholic and live in the Saigon area. Even those who are not Christian share in the joy of the Christmas celebration by spending their time on Christmas eve outside, enjoying the decorations at the churches, attending midnight masses, midnight dinners, dances and other activities which often last through the night. This is your first Christmas in the United States where most people are Christians. Let us review the meanings, traditions and customs of Christmas as you will find them in your new land.

Lời mở đầu của Tiến-sĩ Đỗ Bá Khê.

Lễ Giáng-Sinh không lạ đối với người Việt Nam, nhứt là những người công-giáo sống ở vùng Sài-gòn. Những người không theo đạo Ki-Tô cũng chung vui mừng Lễ Giáng-Sinh, ra ngoài đường để thưởng thức các nhà thờ trang hoàng rực rỡ, tham dự lễ nửa đêm, tiệc nửa đêm, và các cuộc vui khác có khi đến sáng. Lần nầy là Lễ Giáng-Sinh đầu tiên của bạn tại Hoa-Kỳ mà dân chúng đa số theo đạo Ki-Tô. Ta hãy cùng nhau duyệt lại ý nghĩa, phong tục về Lễ Giáng-Sinh mà bạn sẽ thấy tại đất mới nầy.

Slide #2

In every country throughout the world people celebrate certain seasons and holidays that are something special to them. The favorite holiday of most American children is CHRISTMAS. This holiday occurs in the month of DECEMBER. The word you see at the bottom of the picture is DECEMBER. It is the last month of the year. Christmas comes every year on the 25th of December and is very close to the end of the year. In most of the United States it is Winter and very cold. Often, there is snow upon the ground but in many parts of our country, like Arizona, it becomes cooler but there is no snow.

Dân chúng tại mỗi quốc-gia trên thế-giới mừng các mùa và các ngày trong năm có ý nghĩa đặc-biệt đối với họ. Ngày lễ thích nhứt cho trẻ con Mỹ là Lễ Giáng-Sinh. Lễ nầy xảy ra trong tháng 12. Chữ mà bạn thấy ở phần dưới tấm hình là chữ DECEMBER, tháng 12 dương lịch. Đó là tháng chót trong năm. Lễ Giáng-Sinh đến vào ngày 25 tháng 12, và rất cận ngày cuối năm. Hầu khắp xứ Hoa-Kỳ, lúc nầy là mùa đông và rất lạnh. Thường khi đất phủ đầy tuyết, nhưng tại nhiều nơi, như ở Arizona, tiết trời lạnh hơn thường lệ nhưng không có tuyết.

Slide #3

Christmas is actually a Christian holiday but it is really a time of fun for everyone. The word "Christmas" means; "Christ's Mass". It was at this time that the Christian's believe their God gave to man on earth, the gift of his only son, Jesus, who is also called the Christ. This was almost 2,000 years ago in the town of

Giáng-Sinh đích thực là lễ của đạo Ki-Tô, nhưng trên thực tế nó là ngày vui cho mọi người. Danh-từ "CHRISTMAS" có nghĩa là "Lễ của Chúa Ki-Tô." Đó là khoảng thời gian mà người theo đạo Ki-Tô tin là Chúa Trời của họ tặng cho người dưới thế đứa con trai độc nhứt là Giê-Su, cũng được gọi là Ki-Tô. Việc ấy xảy ra lối 2.000

Slide #3 continued.....

Bethlehem. During the Christmas season you may see and hear stories about this on television and radio. In this picture you see children re-enacting the scene of Christ's birth in a manger long ago. They are dressed in the type of clothes worn in Israel at that time. It has become a tradition in many Christian churches in the United States to present a play about the birth of Jesus for all their family and friends to see. Because God gave to man and man received from God, the idea of "GIVING" and "RECEIVING" is a very important part of Christmas. It is often called "The Christmas Spirit". The gift was a gift of love.

nắm về trước tại thành phố Bê-Lem. Vào mùa Giáng-Sinh bạn có thể nghe thấy các truyện về sự tích này trên đài truyền hình và truyền thanh. Trong hình này, bạn thấy trẻ con diễn lại cảnh Chúa Ki-Tô sanh ra trong máng cỏ, lâu lắm rồi. Các em này mặc loại quần áo mà người ta mặc tại xứ Do Thái ở thời ấy. Tại các nhà thờ ở Hoa- Kỳ có lệ diễn cảnh Giáng-Sinh cho các gia-đình và bạn hữu xem. Vì Chúa Trời tặng cho nhơn loại, và nhơn-loại hưởng thụ nhờ nơi Chúa, nên cái y-niệm "CHO" và "HƯỞNG" là một phần quan trọng của Lễ Giáng-Sinh. Thường khi ý-niệm ấy được gọi là "Tinh-thần Giáng-Sinh." Cái quà cho ở đây là món quà tình thương.

Slide #4

Here you see a Christmas Tree. It is a very important part of the Christmas season. Christmas Trees are found in almost all American homes and have become a beautiful part of the Christmas celebration. They are decorated with many different things including shiny glass balls of all colors, strips of shiny metal called tinsel and many, many different colored lights. Many people also hang goodies for the children to eat, such as candy canes, cookies and popcorn. Many times you will see a big shiny star atop the tree. This is because the first Christians were directed to the place where Jesus was born by a bright and shiny star which their God placed in the heavens for that purpose.

Đây là cây Nô-En (cây Giáng-Sinh). Nó là một thành phần quan trọng của mùa Giáng-Sinh. Cây Nô-En được thấy tại hầu khắp các gia-đình Mỹ và là cái đẹp của Giáng-Sinh. Nó được trang hoàng bằng nhiều vật khác nhau, gồm các quả cầu bằng thủy-tinh đủ màu sắc, các băng kim loại ống ánh và nhiều bóng đèn màu. Có người treo bánh, kẹo hình cây gậy và bắp rang nơi phòng để cho trẻ con ăn. Nhiều khi có một ngôi sao chiếu sáng đặt ở chót ngọn cây. Đó là vì hồi trước, người Ki-Tô được hướng dẫn đến nơi Chúa Giê-Su Giáng-Sinh bởi một ngôi sao sáng do Chúa Trời đặt ra để dìu dắt họ.

Most Christmas trees are real trees and many families in the United State enjoy going into the forest to cut their own tree instead of buying one from a Christmas tree lot in the city. Today, many people use artificial trees which are usually made of plastic.

Phần nhiều các cây Nô-En là cây tươi thật, và nhiều gia-đình Mỹ vào rừng đốn đem về thay vì mua tại các cửa hàng. Ngày nay có người dùng cây nhơn tạo thường làm bằng chất nhựa.

Slide #5

As we said before, giving and receiving are the main ideas of Christmas. Here you see the gifts beautifully wrapped and placed under the tree. They are called "Christmas presents" and while a christmas present can be given by anyone, to anyone, it is usually the children who receive the most gifts and who become very happy and excited about the Christmas presents.

Như đã nói ở đoạn trên, "tặng cho" và "hưởng thụ" là ý nghĩa chánh của Lễ Giáng-Sinh. Đây, bạn thấy các quà được gói rất đẹp và đặt dưới cây Nô-En. Đó là "quà Giáng-Sinh". Mặc dầu ai cũng có thể tặng quà, và cho ai cũng được, nhưng trẻ con được quà Nô-En nhiều nhứt và bị kích-thích rất nhiều trong dịp nầy.

Slide #6

Here you see the children opening their gifts. It is very exciting for them. The parents share their excitement because they have given the gifts because they love their children and like to see them happy.

Đây là cảnh trẻ con khui các gói quà. Thật là sung sướng. Cha mẹ cùng chia xẻ sự vui của con cái, vì họ thích được thấy con họ có hạnh phúc.

Slide #7

Many people also decorate their homes on the outside to celebrate the Christmas season. There are contests with prizes given to the home that is judged to be the best decorated. Many people do not enter the contests but still put lights on the outside just to share their feelings of Christmas with others who may pass by. You may have seen many homes decorated like this and wondered why?

Nhiều người trang hoàng phía bên ngoài nhà của họ để mừng mùa Giáng-Sinh. Có các giải thưởng cho các nhà được trang hoàng đẹp nhứt. Ai không dự giải cũng thắp đèn bên ngoài nhà hoặc trên cây cối bên ngoài để chia sự cảm ứng về Giáng-Sinh với những người khác đi ngang qua nhà. Có lẽ bạn đã thấy như vậy, và lấy làm lạ.

Slide #8

Another Christmas tradition is that of hanging a stocking above the fireplace to be filled with nuts, fruits, candies and often a small gift. Many children try very hard to be good during the Christmas season for they are told that if they do not behave well they may awake

Một tục lệ về Giáng-Sinh khác là treo các chiếc vớ nơi lò sưởi để được cho: hạt dẻ, trái cây, kẹo, và thường khi một quà nhỏ. Nhiều trẻ con cố gắng có hạnh-kiểm tốt, bằng không thì sáng ra chỉ được một nắm than trong chiếc vớ. Trẻ con thường cố gắng ngoan đặc-biệt

Slide #8 continued.....

on Christmas morning and find only a lump of coal in their stocking. Children often work extra hard at being "good" at this time of the year.

vào dịp nầy trong năm.

Slide #9

Santa Claus has become a very important part of the Christmas celebration too. Here you see a Santa dressed in his traditional red and white suit with black belt and boots. He is warmly dressed because he is supposed to live at the north pole where he works with his helpers, called Elves, throughout the year making toys and other gifts which he will bring to the children on Christmas eve when they are asleep. He will carry them in a sack which he somehow manages to get down the fire-place chimney.

Ông Già Nô-En cũng là một thành phần quan trọng của Lễ Giáng-Sinh. Đây, Ông Già Nô-En với y-trang cổ truyền đỏ trắng, thắt lưng đen, và giày bút. Lão phải mặc thật ấm vì sống ở Bắc Cực, ở đó, với sự giúp sức của các phu-tá, Lão làm đồ chơi và các quà khác trong suốt năm dài để đem tặng trong đêm Nô-En trong lúc trẻ con say ngủ. Lão mang các quà ấy trong một cái bao mà Lão cố gắng luồng thông qua ống khói của lò sưởi.

Slide #10

Santa leaves his home at the north pole on Christmas eve to deliver to each child the gift that he hopes to receive. He travels in a magic sleigh pulled by eight magic reindeer who fly. They move swiftly from place to place and usually land on the roofs of the houses where Santa, with his sack of gifts, slides down the fire-place chimney to the warm room below where he quickly leaves the presents and returns up the chimney to his reindeer and sleigh waiting above.

Ông Già Nô-En rời nhà ở Bắc Cực trong đêm Nô-En để đem cho mỗi đứa trẻ món quà mà nó mong đợi. Lão đi bằng chiếc cỗ huyền bí do 8 con nai biết bay kéo. Nai nầy bay rất nhẹ nhàng từ nơi nầy đến nơi khác và thường khi đáp trên nóc nhà để cho Ông Già Nô-En leo tuột xuống lò sưởi theo ống khói, đến cái phòng ấm áp bên dưới, đặt các món quà, rồi leo trở lên nóc nơi đó các con nai đang đợi.

Slide #11

Santa is sometimes delayed because many children love him and appreciate their gifts so much and want to thank him. Since they are sleeping when he comes, they often leave a warm drink, such as

Có khi Ông Già Nô-En đến trễ, vì nhiều trẻ con thích Lão, ưa các món quà và muốn cám ơn Lão cho kỳ được. Vì trẻ con ngủ khi Lão ta đến, nên chúng thường đặt tại lò sưởi cà-phê hoặc sô-cô-la

Slide #11 continued.....

coffee or hot chocolate and some delicious cookies or other goodie for him to eat before he departs. The children are quick to discover in the morning that the drink and goodie are gone. This they take as proof that Santa did visit their house.

nóng và bánh ngon để Lão "nhấm" trước khi rời đi nơi khác. Sáng ra, nước và bánh biến mất. Trẻ con cho đó là bằng chứng Ông Già Nô-En đã viếng nhà.

Slide #12

In some places, such as Arizona, there is little or no snow. If this is the case the children are very willing to accept the idea that Santa will use other means of transportation such as a car or that he may even arrive by aircraft. Perhaps you may have seen a Santa arrive by helicopter at a nearby shopping center where he is eagerly escorted inside by throngs of children to his throne where the children form a line to await their turn to talk to him and tell him what they want for Christmas. They are usually quick to remind him that they have been very good boys and girls, for this is very important. Here you see a Santa listening patiently while the children tell him how good they have been and what they would like to receive for Christmas. Many times there is a camera nearby and one of Santa's helpers can take your picture with Santa if you would like.

Tại vài nơi, như ở Arizona, không có tuyết, hoặc chỉ có ít thôi. Trong trường hợp này, trẻ con chấp nhận là Ông Già Nô-En dùng phương-tiện di-chuyển khác, chẳng hạn như xe hơi, hoặc có khi bằng máy bay. Có lẽ bạn được thấy Lão đến bằng trực-thăng tại một khu buôn bán, và được cả đám trẻ con đưa đến "ngai vàng", nơi đó cả hàng dài trẻ con khác đứng đợi để tới phiên thọ thể cùng Lão món quà mong muốn vào Lễ Giáng-Sinh. Chúng nó mau mắn nói với Lão rằng chúng rất ngoan, vì việc đó rất quan trọng. Đây, bạn thấy Lão đang chăm chú nghe. Lắm khi bên cạnh có một phụ-tá của Ông Già Nô-En để chụp hình đứa trẻ chung với Lão, nếu được yêu cầu.

Slide #13

As we said before, Christmas is a special time. It is a time of happiness and closeness. People often travel many miles from far away places to return home and spend Christmas with their families and loved ones. The gathering of the family for the Christmas dinner is also a tradition. Again, it is a time to love and be loved. A time for giving, receiving and sharing.

Như đã nói, Lễ Giáng-Sinh là một dịp đặc-biệt, một mùa vui vẻ và để gần nhau. Thường khi người ta đi cả ngàn dặm để về nhà mừng Giáng-Sinh chung với gia-đình và các người thân yêu. Đoàn tụ ăn tiệc Giáng-Sinh cũng là một lệ của lễ này. Nhắc lại, đây là lúc để tỏ tình thương và được thương, một dịp để cho, để hưởng và để chia xẻ.

Slide #14

Another nice custom is that of sending Christmas cards to those we like, both near and far. The Christmas card is a form of greeting and friendship usually sent through the mail. Many of them have very beautiful pictures and words on them.

Một tục lệ tốt khác là gởi thiệp Giáng-Sinh cho những người mà ta ưa thích , ở gần hoặc xa. Thiệp Giáng-Sinh là một hình thức để chúc mừng và tỏ tình thân hữu, gởi qua bưu-điện. Nhiều thiệp có hình đẹp, lời hay.

Slide #15

There is a friendly attitude and feeling during the Christmas season that seems to be everywhere. It is found in the extra friendliness which people show one another, the giving of gifts, the music that is played and sung at this time. The spirit is often felt just by the warm feeling which you may feel inside you. If you feel happier at this time of year you can be sure that you have the "Christmas Spirit".

Trong mùa Giáng-Sinh, khắp nơi tràng ngập tình thương, nơi cử chỉ của mọi người đối với mọi người, nơi quà tặng, trong bản nhạc và bài ca Giáng-Sinh. Tinh thần Giáng-Sinh thường chỉ được nhận thấy qua cảm-giác ấm áp trong lòng của mỗi người. Nếu bạn cảm thấy sung sướng hơn mọi khi, đó là bạn có "Tinh Thần Giáng-Sinh."

Slide #16

We are glad to have the opportunity of telling you something about the meaning of Christmas in the United States. We wish to share the Christmas season with you in all it's true meaning. Remember, Christmas means a time for <u>giving</u>, <u>receiving</u>, <u>sharing</u> and <u>loving</u>.

Chúng tôi sung sướng có dịp trò chuyện với bạn về ý-nghĩa của Lễ Giáng-Sinh tại Hoa-Kỳ. Chúng tôi mong được mừng chung với bạn Mùa Giáng-Sinh với ý-nghĩa trung thực của nó. Bạn hãy nhớ, Giáng-Sinh có nghĩa là thời gian để: <u>cho</u>, <u>hưởng</u>, <u>chia xẻ</u> và <u>tỏ tình thương</u>.

HAVE A MERRY CHRISTMAS.

AND

A HAPPY NEW YEAR

Chúc bạn:

MỘT GIÁNG-SINH VUI VẺ

và

MỘT NĂM MỚI NHIỀU HẠNH PHÚC.

CHRISTMAS LỄ GIÁNG-SINH

Filmstrip
Eye Gate '76 No. 66 I
Jamaica, New York 11435

Vietnamese adaptation by Đỗ Bá Khê, Ph.D. for the schools of the State of Arizona during the 1975 Christmas Season, with the permission of Eye Gate, through its Regional Manager, Richard E. Durfee.

1. CHRISTMAS — LỄ GIÁNG-SINH

2. About December 24th, the ancient Romans held the Saturnalia festival to celebrate the winter solstice.

Vào khoảng ngày 24 tháng 12, người La-Mã thời cổ làm lễ Saturnalia để mừng đông-chí, tức là lúc thời-tiết bước vào mùa đông. (Trong chữ Saturnalia có chữ Saturn tức là thổ-tinh, một hành-tinh như trái đất).

3. When the Christian faith spread, it was thought best to celebrate Christmas at the same time.

Với sự bành-trướng của đạo Ki-Tô, người ta cho rằng khoảng thời gian nầy là lúc tốt nhứt để mừng Giáng-Sinh.

4. Christmas is celebrated as a festival marking the birth of Christ.

Lễ Giáng-Sinh được tổ-chức để nhớ ngày sinh của Chúa Ki-Tô.

5. "Glory to God in the highest, and on earth, peace and good will toward men" is the inspiring message of Christmas.

"Sáng danh Chúa ở trên trời, và dưới đất, hòa-bình và thiện-chí cho loài người," đó là ý gợi của Lễ Giáng-Sinh.

6. Many Christmas customs are found in old legends. The Christmas tree is an example.

Nhiều phong-tục về Lễ Giáng-Sinh bắt nguồn từ các huyền-sử (chuyện cổ-tích). Chuyện cây Nô-En là một.

7. One story tells how Martin Luther gazed with wonder at the beauty of the stars at Christmas

Một huyền-sử kể rằng Ông Martin Luther nhìn đề-mê vẻ đẹp của các vì sao trên trời vào mùa Giáng-Sinh.

8. He brought in a fir tree and placed lighted candles upon it to give his wife an idea of what he had seen.

Để cho vợ Ông có một ý niệm về cảnh đẹp ấy, Ông đem vô nhà một cây thông, gắn đèn cầy lên và thắp sáng.

9. In recent years, the custom has spread of having a community Christmas tree.	Về sau, có lệ nhiều người cùng nhau chưng bày cây Nô-En và để cho nhiều người cùng hưởng.
10. The ancient Saxons and Goths burned the Yule log at the festival of the winter solstice.	Thời cổ, người Sắc-xông (Saxons) và người Gốt (Goths) đốt gỗ súc Nô-En nhơn dịp lễ mừng đông-chí. (Yule = Noel)
11. Presents at Christmas date back to the ancient Romans who exchanged gifts, especially on New Year's Day.	Quà Nô-En bắt nguồn từ cổ lệ của người La-Mã vì họ trao đổi quà cùng nhau, đặc-biệt là vào ngày đầu năm mới.
12. The idea also goes back to the Bible story of the Wise Men who brought gifts to the Infant Jesus.	Cũng có thể giải thích bằng truyện trong Thánh Kinh kể việc Ba Vua dâng quà lên Chúa Giê-Su Hài-Đồng. (Wise Men = The Three Kings of Orient = Ba Vua)
13. If one cannot give gifts, he can send Christmas cards, a custom found in many countries.	Nếu không thể tặng quà, thì gởi thiệp Nô-En, một phong-tục được áp dụng tại nhiều nước.
14. Santa Claus is supposed to be a variation of Saint Nicholas, a church father of the 4th century and a friend of children.	Ông Già Nô-En có lẽ là biến thể của Thánh Ni-Cô-La, Saint Nicholas, một vị linh-mục vào thế kỷ thứ Tư, và là bạn của trẻ con. (Ông Già Nô-En = Papa Noel, dịch theo tiếng Pháp)
15. In Germany, he was a tall, thin man with a pocket full of sugar plums for children.	Ở nước Đức, Ông Già Nô-En là một người cao lớn, mảnh mai, với túi áo đầy trái táo ngọt để cho trẻ con.
16. It was not until he reached America that Santa became the fat, round, beaming elf.	Khi đến đất Mỹ, Ông Già Nô-En trở thành một ông lão béo tròn, vui tính và tinh-nghịch.

17. Santa's chief job today is to fill the children's stockings at the fire place.

Công việc chánh của Ông Già Nô-En là nhét đầy quà vào các chiếc vớ mà trẻ con treo nới lò sưởi.

18. Hanging up stockings is an old custom. Spanish girls hide their slippers in the bushes for Saint Nicholas.

Treo các chiếc vớ (vào dịp Nô-En) là một cổ lệ. Thiếu nữ Tây-Ban-Nha dấu các chiếc vớ trong lùm cây để chờ Thánh Ni-Cô-La đến.

19. European children used to leave their shoes outside the door. The shoes were filled with oats for Santa's horses.

Trẻ con Âu-Châu để các chiếc giầy ngoài cửa. Các giầy này được nhét đầy lúa mì để cho ngựa của Ông Già Nô-En ăn.

20. The use of evergreen for decorations dates from pre-Christian times. In many European countries, flowers are used.

Người ta dùng cây thông (vạn niên thanh) để trang hoàng kể từ thời tiền Ki-Tô. Hoa được dùng tại một số quốc-gia Âu-Châu.

21. Mistletoe is used at Christmas. Northern people held it sacred and thought it had wonderful powers.

Cây chùm gởi được dùng vào Lễ Giáng-Sinh. Dân Bắc-Âu tin rằng nó có tánh cách thiêng-liêng, và quyền lực kỳ diệu.

22. Holly was used because its prickly leaves were thought to represent Christ's crown of thorns.

Cây ô-rô được dùng vì lá gai của nó biểu-tượng mũ gai của Chúa Ki-Tô.

23. Christmas carols began in the early church when carols were sang in honor of Christ's birthday.

Các bài ca Giáng-Sinh có từ lâu, kể từ khi người ta ca để mừng ngày sinh-nhựt của Chúa Ki-Tô.

24. In the South, Christmas is celebrated with fireworks, tooting of horns, and ringing of bells.

Ở miền Nam (nước Mỹ) người ta mừng Lễ Giáng-Sinh bằng cách đốt pháo bông, thổi còi và run chuông.

25. Christmas is celebrated in almost every civilized country. The French name "Noel" the Spanish "Navidad," and the Italian "Natale" all mean "birthday." The Germans call the Christmas season "Weihnachten," which means "Holy Night."

Lễ Giáng-Sinh được mừng tại hầu khắp các nước văn-minh. Người Pháp gọi "Noel," người Tây-Ban-Nha "Navidad," người Ý "Natale," tất cả có nghĩa là "sinh nhựt." Người Đức gọi mùa giáng-sinh là "Weihnachten," có nghĩa là "Đêm Thánh."